

PEACE BE UNTO ALL BEINGS.

THE PSYCHIC



"ALL THAT WE ARE IS THE RESULT
OF WHAT WE HAVE THOUGHT."
BUDDHA, "THE DHAMMAPADA."

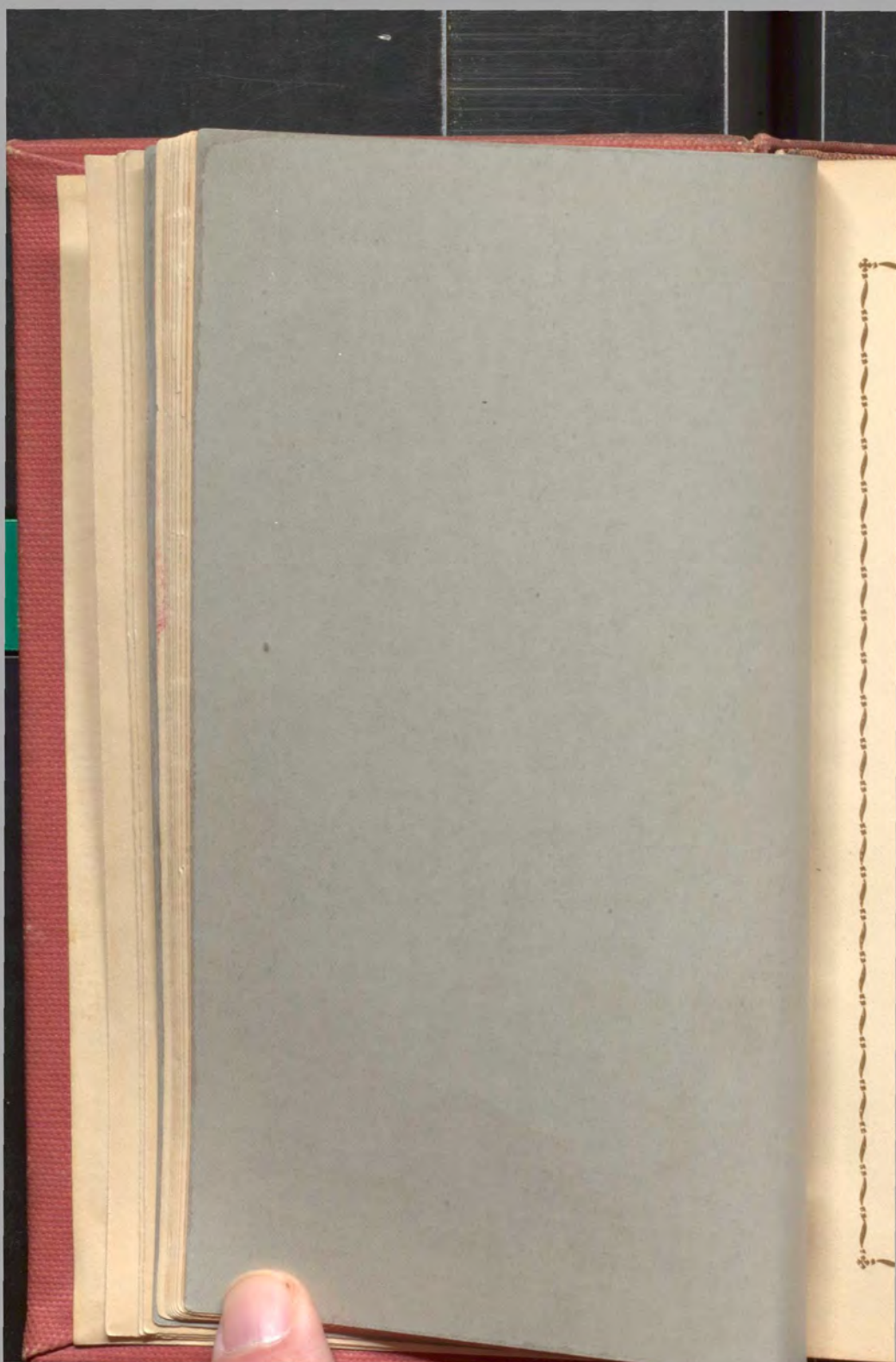
"HAVE NO HALF DEAL-
INGS WITH THINE ART."
OWEN MEREDITH.

WALTER WINSTON KENILWORTH.

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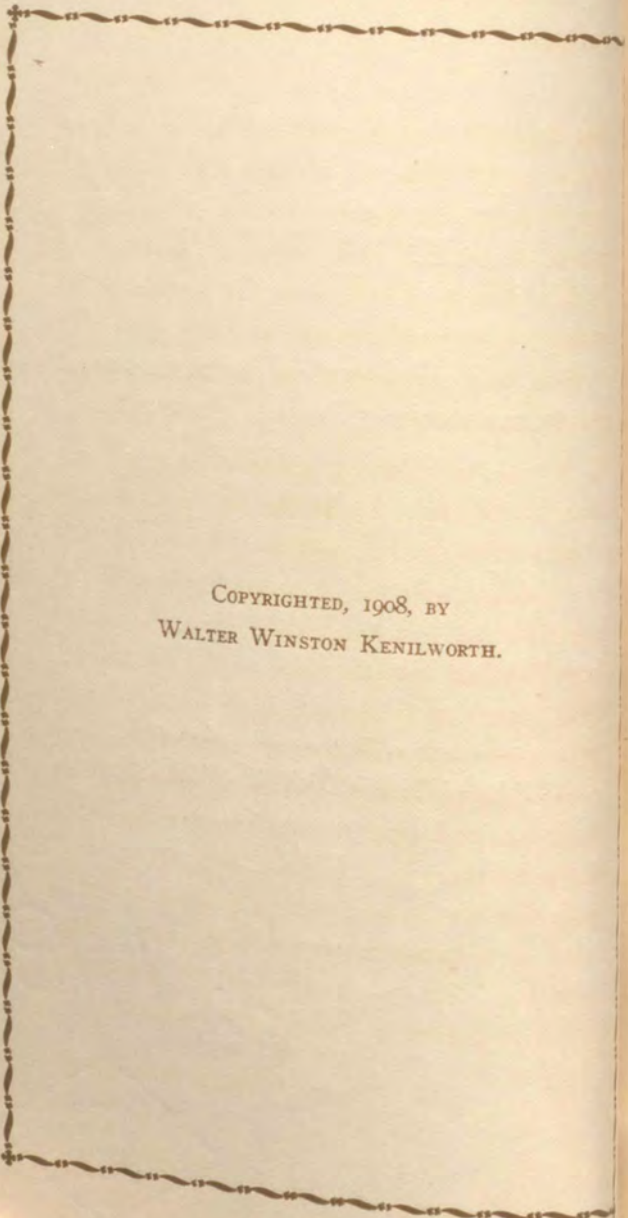
The Psychic

A MONTHLY MAGAZINE OF PSYCHOLOGICAL
FACTS AND PHENOMENA. DEVOTED
TO THE METAPHYSICAL



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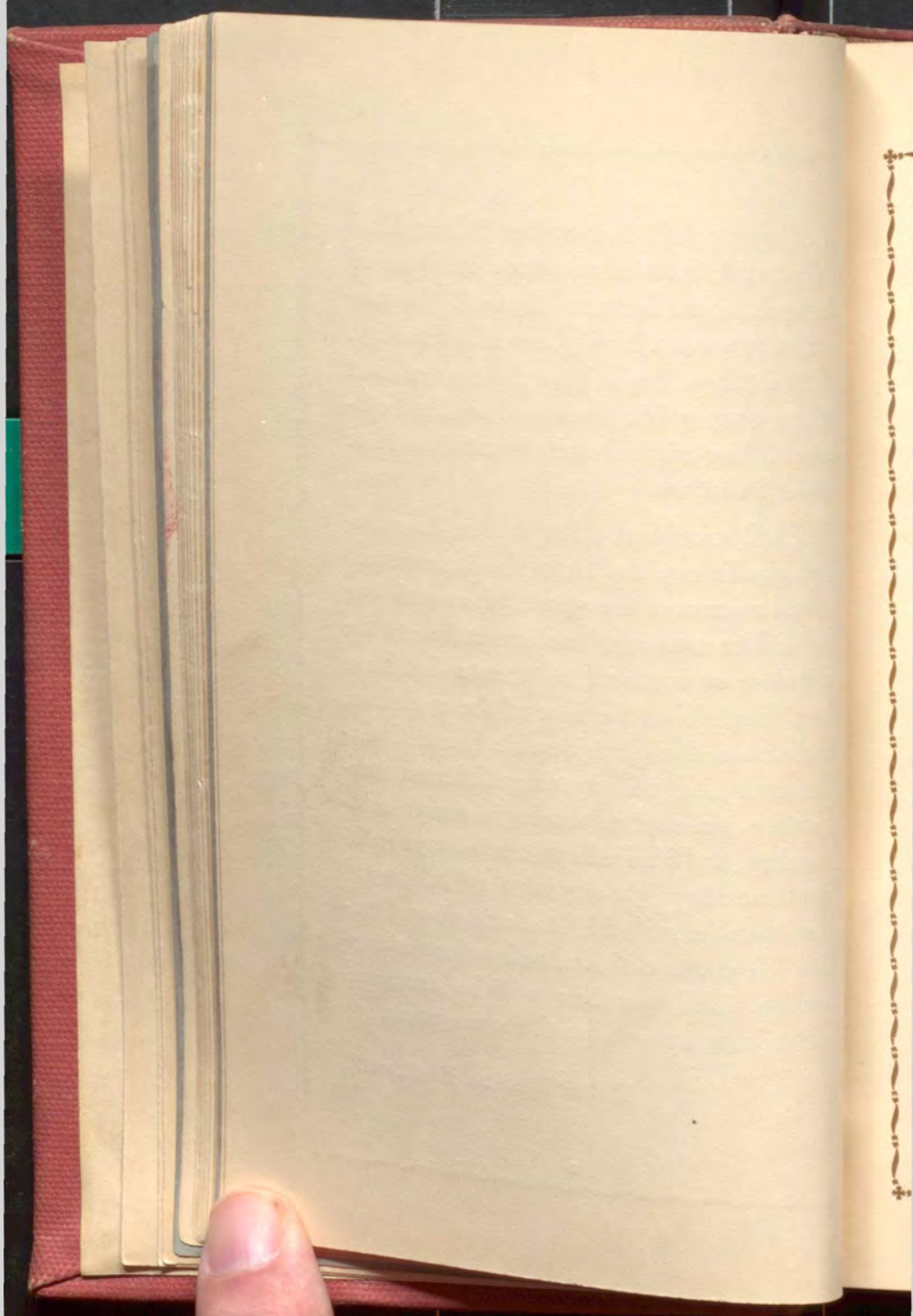


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WALTER WINSTON KENILWORTH.

The *Psychic* will discuss the philosophical and scientific theories advanced in favor of the psychological and metaphysical. Its purport is: to reach a high plane of spirituality. In these things, it will have the good-will of contemporary publications, and the kind criticism of those mindful of its intentions and of human limitations.

¶ It will scientifically interpret in their esoteric significance the truths in those much-abused sciences of the occult. It can tolerate no "hidden meanings," no innuendoes to the ridiculous or irrational statements that have been flaunted into the face of the credulous, and caused them considerable financial disbursements. It will contain articles on comparative philosophy, theology, moral relationships, and kindred subjects, always looking to no other light to guide it on its upward path than the unified light of science and reason. It courts criticism, and welcomes suggestion. All questions will be answered either in person or through the magazine.

Walter Winston Kenilworth.



THE CURATIVE PROCESSES OF CONTEMPORARY CULTS

¶ "Psychological bewilderment" is a term which might be considerably applied to the present state of things. Cults of every description, promising health and general prosperity, have, from all sides, sprung into being. Taken collectively, they represent a movement which is gradually changing the mental and religious life of the nation. It is likewise clamoring to displace the exact medical sciences by the psychological treatment of disease irrespective of origin and character. Many in sympathy with the general philosophy of the movement are at odds with which respective cult to identify themselves, so at union are they in their promises and teachings. They differ only in an effort to show where they apparently differ. The discriminating are thus prompted to gather the grain of truth permeating their variously-interpreted philosophy and remain aloof from them all.

¶ The existence of so many religio-metaphysical health-cults is a phenomenon in itself to the psychologist, who asks for the inherent reason of their marvelous growth and development. It is noticeable that all have

their origin in this country. A deduction from their various tenets would indicate that they come, primarily, among numerous causes, as the response to a cry for deliverance from increasing physical disorders and their multiplying consequences on life generally—particularly in its social and business aspects. They thus have a physical and psychological basis which impels their following.

¶ Considering the origin of this movement from a physical viewpoint, and assigning the complicated psychological problems to the attention of the student, it must be principally observed that the intricate social and industrial life which obtains in America is directly responsible for the great number of nervous disorders which yearly affect hundreds of thousands of persons. These nervous disorders, in turn, further the development of functional and organic disorders through lessening the system's power of resistance to disease. Bearing these thoughts in mind we can come to some understanding of the apparently marvelous cures of functional and organic disorders claimed by practitioners and healers of these various cults. These cures become even more surprising and savor of the miraculous when they are effected, after reputable physicians have given over all hopes of recovery. Cures of this kind have been the unfailing source of the re-

markable growth of these cults. Physicians even have surrendered to seeming facts. How are we to explain this? There is only one explanation: both the physician and the practitioner err as to the true nature of the disease, supposed to be either wholly functional or wholly organic, when, as a matter of fact, its specific origin is traceable to the remote, but nevertheless destructive influence of nerve derangement. Medical science, rightly applied, would have removed the apparent functional disorder as efficiently as the methods of the practitioner. On numerous occasions, physicians, advanced in their profession through a knowledge of psychology, have applied nerve remedies to disorders, seemingly functional in character, and thus effected otherwise impossible cures.

¶ It has been stated that the majority of physical miseries are to be attributed to the nerves, yet the nerves, in themselves, are in reality but a secondary cause, and it is necessary to show the source of nerve-derangement, for in this is explained the psychological features attending both the development of disease and its cure. The sages of religion, and the sages of science declare that all health and disease are to be attributed ultimately to the mind. Let us see how far this is true. Thought, in its various forms of emotions, complex sensations, and precepts,

is intimately blended with the action of the nervous system. Its influence, therefore, is of paramount importance, and is conducive either to the normal, healthy and evolutionary action of the system, or is violently destructive. Spencer, Wundt, Haeckel, and the later school of physiologists have conclusively shown the relationship between mental attitudes and corresponding chemical changes in the nervous and vascular systems. They are as pronounced in their condemnation of anxiety, fear, continued depression and worry, as is the latest developed cult. They classify the emotions which these mental states produce as "mad emotions" and as minor forms of insanity. Persons afflicted with nervous disorders are invariably such who labor under a continued mental stress of some form or other. They are generally troubled with diseases of the eye, of the stomach and of the heart, which medical authority would ultimately trace to nerve derangement. The depletion of the vital forces renders them susceptible to the various ramifications of physiological disorder. An act is a materialized thought, and the results of that act are the secondary effects of the materializing cause—thought. Immoral thinking produces immoral acts, immoral acts drain on nervous vitality, and with the lessening of nervous vitality the body be-

comes the fit subject for functional disorder. By immoral thinking is meant not only what orthodox religion calls sin, but likewise suicidal pessimism in its hundreds of differentiations. Objections and explanation arise here concerning nervous and functional disease, hereditarily transmitted and due to ancestral wrong-thinking. The nervous disorder is the simpler result of personal—in previous existences—and of ancestral perverse thought in lines of vice, worry, etc., while the functional is the complex result. The tendencies to disease were imparted at the time of conception, and the organism in foetal and later development materializes them into concrete physical disorder. This holds good of the widest divergencies including organic abnormalities and insanity. Truly the sins of the parents are visited upon the children even unto the third and fourth generation, and science is even more rigid in its warning than the ancient Hebraic sage.

¶ The first thing requisite for the removal of disease by a psychological process is recognized to be a change of mental conditions. This the patient receives in the therapeutics of the practitioner. Every influence is employed to remove unwholesome contemplation. Concomitantly an idealistic system of thought in keeping with the respective metaphysical beliefs of the practitioner is administered.

No medical advice is given, no diet prescribed. A change for the better becomes at once apparent. The cure is positively psychological, and thought has been the curative factor. The nerve tissues are re-invigorated. There is a resultant poise and equilibrium of the normal tendency of the system to health. The length of time, the effectiveness and lasting quality of the cure is in exact ratio to the thoroughness of the change of mental attitudes and corresponding emotions. All that has been said is in immediate keeping with the scientific fact that the sympathetic nervous system is amenable to suggestion, and that given a mental impulse there is a tendency to automatic repetition. Deprived of the atmosphere of mystery and charlatanism with which they are shrouded, this is the keynote to the success of the many cults which effect remarkable cures. They have simply elaborated a simple fact known to science years before their advent. They have simply identified forms and systems of thought, and brought under systematic classifications a truth as old as the human race—even older. It has exerted its influence at all times. As far back as we can trace the history of thought and of religious or psychological influence on mankind, we find a recourse to processes other than medical in the treatment of disease. This is manifest in the cures wrought, even at

the present time, through such agencies as prayer, laying on of hands, different methods of faith-healing, belief in the potency of charms, relics, spells, magical aid, in pilgrimages to certain sacred places, and so on and so on indefinitely. To the scientist and the psychologist the cures effected under these conditions and the cures effected by our modern magnetic healers, practitioners, hypnotists and psychics, and so forth, are one and the same. The scientific truth involved is equal. The spiritual truth involved is equal. The methods employed are alone different. This is certain in spite of the hysterical statements to the contrary by such who discriminate either through ignorance or from motives of policy. What they accomplish, can be accomplished by anyone with enough will-power and concentration to do for himself by sheer force of character what others have performed in behalf of their clients through persistent suggestion. Once the powers of the soul are awakened, disease, care, sorrow, and all the miseries of life vanish like darkness before the light. It would be far better, if, rather than giving up the personal will, acknowledging weakness, and relying on external help through suggestion in any form, man could rely on the All-Spirit which is his Self.

¶ It can be added that our practitioners, dif-

ferentiated only by the name and form of their cult, possess a keen sense of financial values in spite of their idealistic pretensions. They are unspeakably divergent in this respect from the merciful healing-work and character of the Jewish prophets, of the Christ, the early Christian Church, of the great saints of the mediæval church, and of the Raja Yogis of the Orient. The work of these is the work of unselfishness, of human sympathy, of utter disinterestedness. Theirs is not a psychological healing, it is spiritual. Theirs are the doings of men and women who care naught for worldly praise or emolument, and their reward is the bliss of the Spirit whose omnipotent power they call forth. Our present-time practitioners boast of their cures, but the accusing voice of science can be heard, asking if it is not probable that psychological processes, ignorantly invoked, may not produce the most detrimental results. This is not an indiscriminate attack on every modern psychological cult. Each one is voicing in its way truths comparatively new to the West, and involving a greater philosophical clearness than has been presented to the world by the orthodox religions which feel their growth. Each one, likewise, numbers among its practitioners many whose work and life are truly of the Spirit, and with them is the Peace and Blessings of the Father.

CONCERNING THE ETERNAL, OMNIPRESENT SELF

¶ There is but One Infinite Reality in this fleeting alternation of life and death; there is but One Imperishable Substrate in this perpetual evolution and disintegration of countless solar systems; there is but One Eternal Truth in the immensities of the universe. It is the Omnipresent Spirit.

¶ What is meant by Omnipresence? It is meant that should you travel even with the inconceivable rapidity of light and thought, throughout endless time in the shoreless ocean of space, at every point of your unthinkable journey there would be "He at whose command the wind blows, fire burns, flowers bloom, stars shine, and Death stalks upon the earth." He is the soul of your soul and my soul, and the soul of all Existence. "He is infinitely larger than the largest, and infinitely smaller than the smallest. He pervades the infinite space and also resides in the minutest atom of atom. He also dwells in the innermost sanctuary of the soul of every man and woman. Whosoever realizes that Divine Omnipresence, whose image the individual soul is, unto him comes eternal peace and perpetual bliss, unto none else, unto none

else." Stretch forth your hand He is there; gaze into the immeasurable expanse of the heavens, He, the Lord, is present. "That immortal Brahman—Spirit—is before, that Brahman is behind, that Brahman is right and left. It has gone forth below and above. Brahman alone is all this. It is the best." Such has been the teachings of our orthodox churches; the teachings of the sages of the East and West. Like many other great truths it has merely passed the surface of the life of man immersed in the pleasures of the senses and occupied with the perishable and the transitory. Should it visit the depths of the heart it would instantly transform the human into the Divine. Omnipresence implies omniscience, for as He is everywhere, He knows All. Omnipresence implies even a still greater truth, extremely difficult to comprehend, and a truth which has caused more theorizing and misunderstanding than any other. It is this: Omnipresence means omniscience, for if the Lord is everywhere there can be no room for any other existence. Should anything have any existence beside Him, it would immediately render Him finite. The Lord is everything the intellect can know or imagine. He is the Knowable and the Unknowable; He is both Being and Non-Being; He is the Universe and what is not this Universe; He is both Light and

Darkness, and as He Himself says in the Scriptures, He is both Good and Evil. For he is the poison of the snake, the viciousness of vicious things, the destroying power in nature as well as its vivifying principle. Realizing this, many nations have adopted in their mythology a god personifying that aspect of Spirit, as well as a god from whom all blessings flow. The Lord is all the various permutations of Being; He is our body, mind and soul; He is the matter, intelligence and soul of this universe. He is Spirit. These thoughts of course do away with our little personal, selfish self. But for it is substituted an Infinite Self. This is the dizzy acme of philosophical speculation and necessitates the deepest concentration. Sometime or other, either in this or a future existence, these things will have to be realized, and the sooner the better. Some fear that these things involve loss of individuality. To them the scientist says, "Your dream of bodily individuality is absurd. The substance of which the farthest sun is composed and the substance of which your body is composed is the same. Forms are simply so many aggregations of particles, differentiated only by Space. Into One Imperishable Essence, and into One All-Permeating Life all forms and forces are reducible." To them the psychologist will say, "All differentiations of

consciousness, all modification of thought and emotion are simply so many manifestations of One Infinite Background of Intelligence and Consciousness through which this universe exists, and exists as differentiated, and as many." Thus individuality of body, of life, of consciousness, of intelligence, as understood by many of us, is unreal. Through scientific ignorance many of us fail to realize the Unity of Life and the Unity of Matter. It exists however, as certainly as the rotation of the earth and the ether which presses against the surface of the earth millions of pounds to the square inch. We do not sense these things in daily life, but science and mathematics have proved them for us. As certainly as these things are true is the declaration of the Spirit true that the Substance, the Force, the Life and the Intelligence of the scientists are simply so many modifications of One, Beginningless, Causeless, Endless Essence. It is of neither gender. As It is the Self of All, the thinkers of India have called it Self or Brahman. In referring to It they use the pronouns "It" and "That." For the sake of simplicity, however, they frequently use the masculine pronouns. They say that this is the Impersonal Spirit which has been personalized and worshipped under such names as Jehovah, Father, Jupiter, Ahuramazda, Ra, Gitchee Manito, and

so forth. To the mystics of the world even this universe is that Self. They say that Spirit is the cause, and world is the effect. They say that therefore they are the same. Karya-karanabheda. They illustrate this for instance by saying that if we do not view the thing called cloth as such, but only as it is composed of its cause—threads running lengthwise and crosswise—it can be seen that the Reality even of cloth is Spirit. For the threads are composed of threads still finer, and these, in turn, of still finer threads, and so on and so on until finally we come to the most infinitesimal part of threads perceptible. These they say, are identical with their ultimate essence, color vibrations, these with the air, the air with the ether, the ether with Brahman or Spirit. When asked what is real in this world, they invariably reply Spirit, because everything can be ultimately identified with It.

¶ These ideas were the meaning of Jesus the Christ's words when he said: "I and my Father are One." He saw but One Individual. "Thou art That," say the Vedas. Try and grasp these thoughts. Your life will be changed. When you *realize* them, your lower nature, purified from Desire and Worldliness, will merge with the ecstasy of perfected sages into that One Infinite Self—the Divine within—which is the Self of all

living Beings. "He is our mother; He is our father; He is our beloved friend; He is our wealth and learning; He is also the shadow darkening our path." Whom then shall we hate; whom shall we fear? Everything is Self, our Self. Everything seen, everything heard, everything felt and imagined become transformed by our vision of Self. Through soul ignorance we divide the One Self into many. When the veils of ignorance and separateness are removed "by the grace of the Creator, then the mortal becomes Immortal, all doubts vanish," and the soul finds that through its indefinite incarnations and changing personalities, there has at all times dwelt in its innermost sanctuary the Self. This eternal Self knows no separateness. It is above all limitations. Through His own power of Maya (illusion), and for His own inscrutable reasons, the Lord from time to time projects Himself in this universe with its seeming difference, separateness and manifoldness. He likewise causes it to involve and become only potential. Similar to the fire which has a potential existence in every piece of wood, so when the "night of Brahma" arrives, when the cosmic force which has projected these universes has been spent, they will merge into a potential existence in the All-absorbing Spirit. This is the great cosmic rest, the equilibrium of science.

These things about us which our senses tell us are so real and solid, will then gradually fade into states less solid, becoming disintegrated and invisible in the expanse of the ether, and finally reduced to a static condition. Forms, forces, space, ether, time, the law of cause and effect, all these worlds will have vanished. We are prepared for this dissolution of objective reality by the dissolution we daily witness about us. From the invisible, bodies are projected and into the invisible they disappear. Nothing which is truly real can ever change. It would be hard therefore, to logically call this world of constant change, of passing things, of illusion, real. The Spirit of it is eternally the same. It is with us now, interpenetrating every atom. It does not only permeate every atom, but It is likewise the reality, the manifesting power of every atom, the reality of our thoughts, the reality of our senses and their experiences, nay even of our very souls. There is nothing but It. It is Self Universal. When we have *realized* That, for us there is no death, no change, no relativity, no coming and going, no subjection to this desire and that—for what should we want having That which is all? There will then be no reincarnation, for the Spirit in the man will then shine forth. It knows Itself as Spirit, as Unborn, Ancient, Everlasting, free from birth and death. The

body is born and dies; the mind changes perpetually. But the Spirit is not born, neither does it die or change. It has no need for incarnation, for what should It desire; what should It become? It is all in all. It is the worshipper and what is worshipped. Where is the place It is not? What is there beside It? It is the lowest and the highest. Nothing exists outside of Its All-embracing Existence. It knows nothing of the distinctions man makes through ignorance, through fear, through passion, through envy, through selfishness, through lack of discrimination between the *real* and the *unreal*. It can see no difference between the highest God and the most miserable creature. It sees only a difference of manifestation for It is the Spirit, the Reality of that God and that creature. It knows Itself, only as Itself.

¶ It—the Spirit—is unsearchable by any methods. It is imperceptible by the senses. The mind cannot grasp It; it can only reason the necessity of Its absolute existence. It is the unthinkable. It is Spencer's Unknowable. No argument will avail. How then can It be realized? "He whom the Self chooses, by him the Self is gained," the Vedas declare. The Spirit in us realizes external, objective knowledge through the senses and through the intellect. But these means of knowledge are included in this universal net of illusion.

How then can the Imperishable Spirit be discerned? The third means of knowledge possessed by the Spirit is the illumination It manifests when the heart is pure, when the senses through self-control are dormant, when the intellect has ceased to wander in vain argument—in other words when Raja Yoga, union with the Divine Self, has been effected. It realizes that what the senses and the mind had perceived as different is one in Essence with Itself. It sees that It is both Subject and Object; that Infinite Knowledge and Infinite Being are One. It knows Itself as that Brahman, that Spirit, that Divine Being, that Unconditioned Self, that World-Soul which is Existence, Knowledge, Bliss Absolute. Its essence is Immeasurable Love.

¶ The paths which lead to this Supreme Goal are numerous. Do not think the Lord has inclosed His infinite love and mercies within the narrow boundaries of any one system of thought, ethics or religion. Away from "the oldness of the letter," as St. Paul says. The Lord permeates all religions. The form, the doxology, the symbology of a religion, its liturgy, and so forth, are the outgrowth of religious need varying at different periods of the race's development. The Lord has given the nations of antiquity, the Chinese, the pre-Aryan races, a chance for realization even as He has given us teachings in His in-

carnation as the Christ. This fact should make us impartial when dealing with the *spirit* of a religion. We should not condemn. Objectionable *forms* of religion perish along the line of least resistance, while the survival of the fittest is obtained. Evolution works here similarly as it does everywhere, in displacements and readjustments. We should always remember that the form of a religion is nothing, and that its Spirit is everything. All forms vanish when the Spirit has been attained. They are only a means to an end—realization of Self. This is the goal of religion. It is religion in the highest sense. For souls such as the Christ, the Buddha, St. Francis of Assissi, St. Theresa of Jesus, and other great souls who have realized Self and communed with the Divine, what use is there for rituals, particular places of worship, prescribed rules, bibles, and so forth? They are, as the apostle says, "living temples of the Holy Ghost (Spirit)." They are one with the Source of all Truth and Holiness.

¶ The first and indispensable requisite for realization is a sincere desire. This desire should not be the haphazard result of a passing emotion. It should be real. Sri Ramakrishna, India's latest incarnation of the Supreme, telling his followers of this desire, likened it to the desire of the drowning man to be rescued from imminent death. When

the desire is that sincere then you will see the Lord; you will know, "I and My Father are One"; you will attain realization. All religious aspirants have felt this desire. The mind, also, should know nothing but good. It should reflect nothing but the Spirit. It should radiate purity. Christ Himself said: "Blessed are the pure in heart, for they shall see God." When Jesus the Christ used the word *see* he meant what was implied. He was not guilty of double-meanings. Grasp the promise. With this mental attitude, with this first step towards the Goal, the sorrows of life, its bodily cares and anxieties will be forgotten. An emotion akin to ecstasy will be the condition of the soul. The soul will unswervingly witness the All-Presence, the Infinite Bliss of the Master.

Appropriate Thoughts from the Apanishads

¶ "Manifest, near, moving in the cave of the heart is the great Being. In it everything is centered which ye know as moving, breathing, and blinking, as being and not-being, as adorable, as the best, that is beyond the understanding of creatures.

¶ "That which is brilliant, smaller than small, that on which the worlds are founded

and their inhabitants, that is the indestructible Brahman, that is the breath, speech, mind, that is the true, that is the immortal. That is to be hit. Hit it, O friend. * * *

¶ "This is the Truth. As from a blazing fire, sparks being like unto fire, fly forth a thousand-fold, thus are all these various beings brought forth from the Imperishable, my friend, and return thither also. * * *

¶ "No mortal lives by the breath that goes up and the breath that goes down. We live by Another, in whom these two repose.

¶ "Well then, O Gautama, I shall tell thee this mystery, the old Brahman, and what happens to the Self after death.

¶ "Some enter the womb in order to have a body, as organic beings, others go into inorganic matter, according to their work, and according to their knowledge.

¶ "He the Highest Person, who is awake in us while we are asleep, shaping one lovely sight after another, that indeed is the Bright, that is Brahman, that alone is called the Immortal. All worlds are contained in It. No one goes beyond.

¶ "As the one fire, after it has entered the world, though one, becomes different according to whatever it burns, thus the one Self

within all beings becomes different according to whatever it enters, and exists also without.

¶ “As the one air, after it has entered the world, though one, becomes different according to whatever it enters, thus the one Self within all beings becomes different according to whatever it enters, and exists also without.

¶ “As the sun, the eye of the whole world, is not contaminated by the external impurities seen by the eye, thus the one Self within all beings is never contaminated with the miseries of the world, being himself without.

¶ “There is one ruler, the Self within all beings who makes the one form manifold. The wise who perceive him within their Self, unto them comes eternal peace, unto none else, unto none else.

¶ “There is one eternal thinker, thinking non-eternal thoughts, who, though one, fulfills the desires of many. The wise who perceive Him within their Self, unto them comes eternal peace, unto none else, unto none else.

¶ “They perceive that highest indescribable pleasure, saying, ‘This is That’ (this universe—everything perceiving and perceptible is Spirit, that Self). How then can I understand it? Has it its own light, or does it reflect light?

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¶ "The sun does not shine there, nor the moon and the stars, nor these lightnings, and much less this fire. When He shines, everything shines after Him. By His light all this is lighted." * * * From translations of Max Müller.

¶ That Supreme Self is "One who is formless and limitless, beyond all compare, beyond all qualities. O sage, O learned man, such a Brahman will shine in your heart in samadhi (the highest superconscious state attainable by Yoga—union with Self—religious ecstasy).

¶ "Where all the changes of nature cease forever, thought beyond all thoughts, whom the Vedas declare is the essence of what we call our existence, such a Brahman will manifest himself in you in samadhi.

¶ "Beyond all birth and death, the Infinite One, incomparable, * * * That also comes, and when that comes, the world has vanished."—Swami Vivekananda in "Raja Yoga."



SOCIETY'S NEXT LEADER

What Clairvoyance and the Zodiac say

¶ With the death of Mrs. William Astor, the representative society woman in the social annals of America, who for a generation and more has guided the destinies of American Society, there arises the problem of her successor. This problem has been widely discussed and is interesting the hundreds of smart people, not only of New York, but of every cosmopolitan center. A great issue is at stake. Different opinions have been ventured by the press, and different leaders of Society in the larger cities of the country have been interviewed with various results.

¶ The death of Mrs. Astor was an event predicted some time ago by Astrology. In fact, every one of the more important movements in her social career was guided by Astrological information. Mrs. Astor was a firm believer in the influence of the stars upon human life, and her knowledge of the occult was more than average. Her retirement from active social duties two years ago

was in keeping with the warning that to continue her career would abruptly end her life.

¶ On the social horizon there are several aspirants to the position so deservedly occupied by Mrs. Astor. The more prominent and the more possible of the candidates is Mrs. Stuyvesant Fish. By birth, by intuition, and by her spirit of sincere Americanism, she is considered the one most fitted to wield the sceptre of the late Mrs. Astor, and reign in her place.

¶ Mrs. John Jacob Astor and Mrs. Ogden Mills are the powerful rivals of Mrs. Fish. They have this against them, however: that their social tastes, sympathies and ambitions are recognized as European. To them, royalty, with its glittering paraphernalia, offers a greater charm than the inherent nobility and grace of American Society.

¶ Mrs. Fish, on the contrary, is distinctly opposed to anything un-American and anything suggestive of foreign infringements. Her following, for this reason, is championed by a flattering majority of Society women of America. She likewise possesses the qualities, the manner, and that particular personal element which are the main requisites of social leadership and the secret of its success.

¶ The position of leadership of a Society as cosmopolitan as New York, representing the acme of American refinement, education and liberalism, involves a dignity, prestige and responsibility as great even as the exalted position of Queen Alexandra herself. For the time is not far distant when the aristocracy of America will be regarded by the world in the same light as the proudest houses of Europe.

¶ The *résumé* of the Horoscopes of the candidates in relation to the general planetary aspects, taken in connection with the psychical atmosphere permeating Society, positively points to Mrs. Fish's succession.

¶ This, of course, would lead to the reorganization of Society on lines almost radically different from any followed so far. The strict régime and retiring spirit of Mrs. Astor's leadership will undoubtedly give way to a spirit of larger personal and social freedom in Society. There would, at all events, be a departure from set rules and time-honored formulae, and the introduction of social terms representative of the demands of present-day Society and its *débutantes*.

¶ A cause of sorrow to the late Mrs. Astor, and a great factor in her retirement, was the deviation, foreshadowed by Astrology, of a large percentage of New York Society from

the old lines of social etiquette, which a prominent Society matron of Philadelphia's younger set called "semi-Puritanical." The growing number of young Society matrons and débutantes of the present generation found a great many irksome restrictions which they decided to remove. They did so, and with an *abandon* that caused the pulpit and the press to notice. Entertainments, the like of which had never been heard save in the most autocratic days of the Roman Empire, were given regardless of expense or comment. The most grotesque things were perpetrated. To those conversant with Society's inner workings, these things were not surprising. It was a haphazard reaction of years of social restraint. The pendulum of Society swung even as it did when Charles II. and his court led English Society with a whirl of whims after the Puritanical protectorate of the Cromwells. Columns upon columns of press criticism, however, and the invectives of the clergy, happily checked the course of unbridled Society, and now the very leaders of those whimsical gaities are lending a reforming hand.

¶ The blending of European and American aristocracy by international marriage, heretofore a prominent element in social life, will decrease in a desirable ratio with the leadership of Mrs. Fish. She is said, on good

authority, to favor the growing sentiment in Society, to taboo the disappointing marriages of American girls to penniless titled foreigners. A state of affairs directly opposite to these things would be caused should either Mrs. John Jacob Astor or Mrs. Ogden Mills become the social leader of America. But this is astrologically impossible.

¶ It should be remembered that the question of the leadership of Society is not a matter to be decided upon as systematically and officially and within as short a time as a presidential election. It requires months and months of tedious planning, of discriminate and painstaking guidance through the avenue of startling suggestion and initiative. Up to the present time Mrs. Fish has proven herself the superior, and in more than one way has the decided advantage over her Europeanized rivals.



The Sufism of the Rubáiyát

of

Omar Khayyám

"A Hair perhaps divides the False and True ;
Yes ; and a single Alif were the clue—
Could you but find it—to the Treasure-house,
And peradventure to The Master too ;

"Whose secret Presence, through Creation's veins
Running quicksilver-like eludes your pains ;
Taking all shapes from Máh to Máhi ; and
They change and perish all—but He remains ;

"A moment guess'd—then back behind the Fold
Immerst of Darkness round the Drama roll'd
Which, for the pastime of Eternity,
He doth Himself contrive, enact, behold."

From the translation of Edward Fitzgerald.

(Those familiar with the philosophical teachings of East India will notice the remarkable similarity between them and the spiritual truth contained in the verses above. "The Master" of the latter is identical with the Absolute Brahman of the Upanishads.)